



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Book Reviews.

The Doctrine of the Incarnation. By ROBERT L. OTTLEY, M.A., Fellow of S M. Magdalen College and Principal of the Pusey House, Oxford. New York: The Macmillan Company. London: Methuen & Co. 2 vols., Pp. xii + 324; x + 366. \$7.

The author states that his book is intended for theological students, but it should be added that the work can serve all who need a compendious and plain introduction to the doctrine of the incarnation. It is really a history of the doctrine of the person of Christ, and, what perhaps was unavoidable, absorbs the main elements of the history of doctrine in general. The volume opens with a general survey of the fact of the incarnation; its nature, different aspects, and relation to various provinces of thought and inquiry. The fact, method, purpose, and evidence of the event are treated at length. Part II is devoted to the scriptural presentation of the doctrine. The writer believes that this division of the subject properly belongs to the history of dogma—a controverted point. In the next part the development of the doctrine in the age of post-apostolic apologetics and polemics is traced. Then follows, what the bulk of the book is occupied with, an able exposition of the long and troubled Arian controversy, including the various phases of the defense of the Nicene Creed, from one council to another, first to the result reached at Chalcedon, and afterward through the mediæval and scholastic period. The next section is the period of the Reformation, which is fairly well done, though meager and inadequately estimated. The closing part is described as “a series of notes on the actual contents of the doctrines, comprising a brief discussion both of theological points and of the technical terms employed by ecclesiastical writers.” This is a careful and useful piece of work for students.

In accordance with this plan the incarnation is first presented as the climax of history, of creation, the restoration of humanity, and the revelation of God. This work is nobly done, though we do not discover that he has here made an original contribution to theological thought. As to his summary of the evidence of the incarnation, he draws this from apostolic belief, the history of the church, the spiritual experience of Christians, and the early New Testament literature. His presentation of the doctrine of the incarnation in Scripture is not so able as other parts of the book, that of the Old Testament being peculiarly vulnerable. It is such a section as might have been written prior to the application of the historical method to the study of the Bible.

Mr. Ottley is at his best in the ecclesiastical history of his theme, so far as the marshaling of the facts are concerned. What the reader will probably find defective is a scientific explanation of these facts.

The author's point of view may be gathered from the following important quotation: "It seems indeed to be reasonable, both on historical and critical grounds, to assume that the New Testament lies behind the dogma of the church, as its presupposition, and a determining factor in its development. The theory that the theology of the church is merely a product of Greek metaphysics would seem to be largely based on the deliberate exclusion of the evidence of the New Testament; and it is accordingly very important to estimate fairly the strictly dogmatic element in Scripture if the subsequent process of ecclesiastical definition is to be correctly understood."

Having read this at the beginning, the student may be somewhat mystified to meet in the body of the work such remarks as these: "At the close of the third century theology had succeeded in becoming completely philosophic. . . . The faith was in danger of becoming unintelligible to ordinary Christians. The figure of the historical Christ was practically buried beneath the profusion of metaphysical predicates. . . . Redemption is enlightenment, and philosophy is the only condition of passing from faith to knowledge." Again: "The main characteristic of Scotus Erigena is his remarkable attempt to fuse Christian beliefs with Neoplatonic thoughts. . . . He regarded Christianity mainly as cosmical philosophy." These are but samples of the statements that Mr. Ottley is constantly making in the historic part of his work, and must make if he be a faithful historian whose work shall be characterized by scientific impartiality and objectivity. What is the explanation of this apparent contradiction? The author's aim is to meet the theory of the Ritschl school of critics as to the influence of Hellenistic speculation on the Nicene theology. In view of his treatment of the subject, however, it seems clear that he ought to have objected not to the recognition by the Ritschlians of the fact that the religion of Jesus was transformed into a "revealed philosophy," but to their attitude toward this fact and interpretation of it. Our main criticism upon the book is that the author did not grapple with this burning question of the hour. The alliance, begun by the apologists and officially consummated by the councils, between the gospel and the Greek spirit had converted Christianity into a system of truths which were placed under the sanction of a supernatural and infallible authority; of these truths, those of a theoretical character are permitted to compel the assent of the intellect, and those of a practical character must force the life under the yoke of a new law. What could faith be in this region of "revealed philosophy"? An abstract holding a dogma to be true, a *notitia in intellectu*, like the assent of a scholar to the teaching of his master. After the theoretical truths of the orthodox gnosis "had been developed into a system inaccessible to the reason, the problem of thought was exhausted in an act of passive obedience to the sacred formulæ, a subjection the more meritorious the

more the mystery was transcendent and unsearchable. Now the Reformation, which replaced in some regions the physical and metaphysical mode of consideration which obtained in the old Catholic theology by a moral and religious view of the gospel, accepted the Catholic Christology without essential change. Many theologians in the difficulty and peril of the present doctrinal crisis hold that emancipation from *that* doctrine of the Trinity and the person of Christ which was the result of the amalgamation of Christianity and "Greek metaphysics" is as desirable as inevitable. Of this matter Mr. Otway's book, valuable in many ways, furnishes no adequate treatment.

G. B. F.

Life and Letters of Fenton John Anthony Hort, by his son, ARTHUR FENTON HORT. 2 vols. London and New York: Macmillan & Co., 1896.

The publication of these two volumes gives to the New Testament scholar the first full information in regard to a man whose name has been inseparably joined with the masterpiece of English textual criticism, who was one of the extraordinary triumvirate that included Lightfoot and Westcott, and yet who, apart from his work with Westcott, has left us practically nothing except the posthumous, and often disappointing, *Studies in Judaistic Christianity*. And the man they present is certainly an extraordinary personality—a sort of Coleridge who could be interested in geology, botany, philosophy, history, university revision, natural selection, the editing of Plato, commentaries upon the New Testament, textual criticism, and American politics. Fortunately his views upon most of these subjects will be found sounder than that in regard to the last subject. September 25, 1862, he wrote Rev. John Ellerton, "Surely, if Babylon or Rome were rightly cursed it cannot be wrong to desire that the American Union be shivered to pieces." There is certainly a good Tory under the critic! In the light of this multifarious interest, we are tempted to say that if, unlike Coleridge, he contributed some permanent technical element to scholarship, the fortunate result must be credited to the influence of his co-editor, Westcott, as well as to his other friends who occasionally interfered to prevent his undertaking biographies, histories, grammars, and commentaries, too many for the life of any one man. There is indeed a touch of pathos in some of the letters in which he refers to his distracting ambitions. Thus, writing to A. Macmillan in 1862, he says: "'Some one thing.' Yes, so I say to myself (say) twice a day; but which? Text must always go on till done. Commentary ought to be prepared for years beforehand; and Lightfoot will so soon be ready with something that I don't like to be much behindhand: also one wants some theological work that is not all BLX, a.m., etc." And a month later, in a letter to the same, while admitting the advisability of giving up everything except the *New Testament* and *James*, he pleads to be allowed to issue a new translation of *Wisdom and Ecclesiasticus* on the ground that while the "little